عزیز و اقارب کے حقوق

The Rights of Family Members

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Shaikh-ul-Arab Wal Ajam Arifbillah
Hazrat-e-Aqdas Maulana Shah

Hakeem Muhammad Akhtar Saheb

(Damat Barakaatuhum)

Kutub Khana Mazhari

The Rights of Family Members

**Shaikh-ul-Arab Wal Ajam
Arifbillah Hazrat Aqdas Maulana
Shah Hakeem Muhammad
Akhtar Saheb
(Damat Barakaatuhum)**

**Published By:
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Dedication

All my writings and compilations are collections of the benefits and blessings of the companionship of our spiritual mentors:

Muhiyyus Sunnah Hazrat Aqdas Maulana Shah Abrâr-ul-Haqq Saheb *rahimahullâh*,

Hazrat Aqdas Maulana Shah 'Abdul Ghani Saheb Phulpuri *rahimahullâh*

And

Hazrat Aqdas Maulana Shah Muhammad Ahmad Saheb *rahimahullâh*.

Muhammad Akhtar

(May Allâh Ta'ala Pardon Him)

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The Rights of Family Members

اَلْحَمْدُ لِلّٰهِ وَكَفٰى وَسَلَامٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى

اَمَّا بَعْدُ

فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ○

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا تَتَنَزَّلُ عَلَيْهِمُ الْمَلٰٓئِكَةُ اَلَّا تَخَافُوْا وَلَا
تَحْزَنُوْا وَاَبْشِرُوْا بِالْجَنَّةِ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ ○ نَحْنُ اَوْلِيَآؤُكُمْ فِي الْحَيٰوةِ
الدُّنْيَا وَفِي الْاٰخِرَةِ ۚ وَلَكُمْ فِيْهَا مَا تَشْتَهِيْٓ اَنْفُسُكُمْ وَلَكُمْ فِيْهَا مَا تَدَّعُوْنَ ○ط
نُزُلًا مِّنْ غَفُوْرٍ رَّحِيْمٍ ○ وَمَنْ اَحْسَنُ قَوْلًا مِّمَّنْ دَعَا اِلَى اللّٰهِ وَعَمِلَ صَالِحًا وَّقَالَ
اِنَّنِيْ مِنَ الْمُسْلِمِيْنَ ○ (حم السجدة: آيات ٣٠ تا ٣٣)

The Meaning of Istiqaamat (Steadfastness)

Allah Ta'ala states that there are those who have accepted realities and believed and those who say, "Our Rabb is only Allah" i.e. our Nourisher and Sustainer is only Allah. He is the Controller and Owner of our nurturing; benefit and harm; honor and disgrace; health and sickness; and life and death.

ثُمَّ اسْتَقَامُوْا After believing, they remain steadfast on this. Many of you must have heard from our elders that they request to one another, "Make dua that Allah Ta'ala grants *Istiqaamat*." What does *Istiqaamat* mean? To fulfill the commands of Allah Ta'ala and to continuously abstain from Allah Ta'ala's disobedience. What is the sign of *Istiqaamat* in this era? When any beauty appears in front of one, and one does not look at her, then understand that one has attained *Istiqaamat*. A person who follows the commands, but does not abstain from His disobedience is deprived of the bounty of *Istiqaamat*. One should have concern over this. Do not lose hope, but try to fulfill the right of Fikr (concern). Some people say, "We are concerned, but we cannot do anything. What can I do, I cannot control my gaze. I look at these beautiful women and I become mad." Hakeem ul Ummah (Rahmatullah Alaihe) said, "If this girl's father stands there holding a big stick, then where will strength suddenly come from?" It shows that you are afraid of being beaten; there is no honor in you. If someone removes his shoes and at that moment (when you are looking) hits you three or four times on your head, then will your gaze immediately be lowered or not? Such people should have a second look at their sense of honor- are we the honorable servants of Allah Ta'ala or are we unworthy and without honor? Where one sees that there is a fear of being beaten, he lowers his gaze, and where he possesses no such fear, he looks around fearlessly. This shows that the love of Allah Ta'ala in the heart of this person is extremely less.

The Two Rights of Love

This is because the love of Allah Ta'ala has two rights; One is to fulfill those actions which Allah Ta'ala has

commanded e.g. the commands of Salaah, fasting, Zakaat, Hajj, Qurbani, etc. while the second one is to abstain from those acts which Allah Ta'ala has prohibited. A person who does not abstain from Allah Ta'ala's prohibitions is a slave of his desires. He has, due to excessive sinning, set fire on his dignity and honor. This is similar to a person setting a light on his tree. No matter how much water and manure one uses thereafter, its leaves will remain burnt. Thereafter, for many days, if it is kept away from the fire and it is watered and fertilized, then only will the leaves eventually become green and lush. A person who is determined to commit sin, it is as though he has lit a fire on his lush garden of Imaan. One who does not protect the gaze, does not abstain from lies, causes harm and inconvenience to others, backbites and destroys the honor of Muslims; all of these are sins which causes harm to this green and lush garden of Imaan. May Allah Ta'ala, due to His mercy, forgive all our sins and may He grant us the ability and courage to abstain from all such dishonorable actions. Think! What is the position of a servant in the sight of Allah Ta'ala when he is involved in any sin? Allah Ta'ala is watching at all times what His servant is doing. Contemplate for a while that Allah Ta'ala is watching us whatever we are doing for every single moment. How will Allah Ta'ala deal with us when we are inviting the wrath of Allah Ta'ala on ourselves?

Some Rights and Duties of a Shaikh and Mureed.

Therefore, O my friends muster courage. To lay down ones arms in front of one's Nafs is not manliness. Laying down your arms is an act of feminity. Strive with courage against your Nafs. Make a complete effort from your side. Try all the

time; however, finally we are human. At times, one will slip, which is referred to as 'a slip of the foot'. This is nothing surprising. However, to completely lay down your weapons, fold your arms and submissively follow your carnal desires is degradable and lowliness. This is not slipping, but purposely falling. Cure yourself. What is the cure? Repent and give charity, perform ten or twenty Nafl rakaats and cry in front of Allah Ta'ala. How sad it is that some people hear but do not have the energy to perform two or four rakaats of Nafl Salaah. Day and night, they are in the service of their Shaikh. However, when they err and look at strange women, then they do not have the ability to compensate for this by performing ten or twenty rakaats. Will your Shaikh save you? Understand well that the Shaikh cannot save you. He is not a contractor of the Hereafter.

راہبر تو بس بتا دیتا ہے راہ   راہ چلنا راہرو کا کام ہے

تجھ کو مرشد لے چلے گا دوش پر   یہ ترا رہرو خیال خام ہے

The guide will only show you the path,
To tread the path is the work of the traveler
Your Murshid (guide) will carry you on his shoulders!
A mere figment of your imagination it is

Do you think that your guide will make you sit on his shoulders and take you on the road? The Pir (guide) only shows the path, it is up to you to traverse it. You have to make the full effort. The duty of the doctor and Hakim is to give a prescription. To take the mediation and to be abstinent is the duty of the patient. However, if he is an Allahwala, then he will also make dua for you. This is the difference between worldly doctors and those who are Allahwala, that doctor only give

medication, whilst Allahwala, together with showing the spiritual cure, will cry before Allah Ta'ala, "O Allah! Do not deprive those who are connected to me and who are linked to me due to their good thoughts of me, within You is the quality of Jazb (attraction). In the Qur'an Karim, You have explained regarding this quality that for whomsoever You wish, You draw him to Yourself." It is our belief that whomever Allah Ta'ala attracts none can pull him away. Therefore, at least perform two rakaats of Salaatul Hajaat and supplicate, "O Allah! My strength has become paralyzed. I do not possess any trust on my strength and intentions. I have become despondent over my strength. I only have hope in You that You will assist me.

دستگیرازدستما مارابخر　　　پردەرابرداروپردەمامدر

"O the One holding my hand, O Helper, purchase me from my own hands" (*i.e. do not hand me over to myself, buy me from my own hands*) ***place the veil of Your Sattari (covering) over my sins***. (*i.e. Do not tear the veil of my sins that the creation laugh at me.*)

An Amazing Dua of a Bedouin

One person in Masjid e Nabawi proceeded to the front of Rawdhah Mubarak[1] and supplicated thus, "O Allah, if You reform me; make me a pious and obedient servant, and Allahwala; remove me from the clutches of Nafs and Shaytaan and grant me a life of obedience to You, then Your Nabi who is resting here will become pleased and Your enemy i.e. Shaytaan will become sad. However, if You do not reform me and Nafs and Shaytaan destroys me, then Your Nabi will become sad

[1] The blessed grave of Rasulullah (Sallellaho Alaihe Wasallam).

because I am his Ummati (follower) and Your enemy i.e. Shaytaan will become pleased. Therefore, O Allah! You decide. Do you wish to correct and reform thus making Your Nabi pleased and Your enemy displeased; or do You wish to destroy me thus saddening Your Nabi and pleasing Your enemy?" Who is making this dua? This is not any Alim (scholar). He is but a lowly villager, an uneducated Arab, simple person. However, Allah Ta'ala has placed this subject matter in his heart. At times, Allah Ta'ala places such subject matters in the hearts of those who are not scholars that even the scholars are wonderstruck. Man must make some effort. There remains only one hope, and that is of crying. This is also being snatched away from us. We had already left our zour (strength), now we are leaving our zari (crying). This means we had already abandoned practice. We have laid down our arms in front of Nafs and Shaytaan. We had abandoned using our strength. One road remained of zari i.e. crying which we have also left. What will be our condition?

The Amazing Mercy of Allah Ta'ala

When one does not even sob and cry, then how will Divine Mercy descend? However, we have been commanded to cry, not to become despondent and lose hope. Allah Ta'ala has regarded losing hope in Him to be Kufr (disbelief). If Allah Ta'ala wanted us to lose hope, He would not have regarded hopelessness to be disbelief. By regarding it to be Kufr, there is like a proof that Allah Ta'ala is threatening us "If you lose hope in Me, I will fling you into Hell." This is the height of Mercy. There is no better way of describing His mercy. This is similar to a father who says to his son who has been continuously sinning –"repent and abstain from sins. However, if you lose

hope in me, then I will hit you." Allah Ta'ala is saying the same thing that if you lose hope in My mercy, you will become a disbeliever and if you become a disbeliever, you will burn in the Fire. Therefore, by frightening us with Hell-fire, He is building our hopes in His mercy, Subhanallah! What an amazing point. My Shaikh, Shah Abdul Ghani Saheb (Rahmatullah Alaihe) used to mention this point.

A Love-filled Dua in the Mathnawi

Yes, Allah Ta'ala's quality is of a different level. Maulana Rumi (Rahmatullah Alaihe), who is a king of Tasawwuf and the guide of great Ulama and Auliyaa in showing the path to Allah Ta'ala, supplicates to Allah Ta'ala, "O Allah! Many things are attracting me towards themselves; the beauty, fame, wealth and especially in this era, the beautiful faces which are like scattered pearls on the streets. However,

غالبی بر جاذباں اے مشتری

You overpower all of these attractive things, be it Nafs, Shaytaan, women, wealth or honor, You have full power over all of these things. If You attract me to Yourself, then who can oppose You? If ten or twenty weak people try to kidnap the son of Muhammad Ali Clay, the famous boxer, by pulling him away, his one punch will land one of them into hospital, the pace of this person's heart will change and an ECG will have to be done on him. O Allah! What is level of Your power! Whomsoever You wish to protect and decide to make Yours, then who is there who can drag him away? What is the status of Allah Ta'ala, O my friends? Perform two rakaats and only ask Allah Ta'ala, "O Allah, pass the decision of making us Yours. I am in reality Yours. However, due to my unworthiness, I am

not becoming Yours completely. I am partially Yours when I perform Salaah and fast. However, on the streets, I look at the teddies (beautiful women) and become a slave of Shaytaan. I commit some other sins as well. Therefore, make us completely and solely Yours."

The Servants Birth Right of Being a Slave

We are solely Yours. You are our Owner. Our every portion, from head to toe is Your property. Every owner looks and protects his property. We have attained this right of being a slave. In the verse أَنْتَ مَوْلَانَا, *"You are our Maula."* The commentary of this is mentioned in Ruhul Ma'aani as

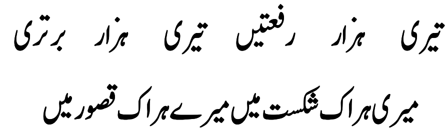
اى أَنْتَ مَالِكُنَا *"You are our Owner and we are Your servants".*

From head to toe, every portion of ours is in Your control. Therefore, we are beseeching You to protect us due to the right due to us because of being a slave. We beseech You "do not hand us over to our own choices, since there are filthy habits within us. If You hand us to ourselves, we will be like a small foolish child who places his hand in stool and phlegm. If a snake appears before a child, he does not run away. He says to his mother, "it has a beautiful design of a flower on it." He well attempt to wrap it around his neck. Parents will protect their children from the snake. Therefore, supplicate to Allah Ta'ala, "O Allah, attract me to Youself. O the One whose power dominates all other powers, You overpower all attractive things of this world, whether it is rulership, the beauty of beautiful women, wealth, heaps of gold and silver, the thrones of ministry and all other appealing things found in the world. Therefore, Hazrat Jalaluddin Rumi (Rahmatullah Alaihe), one

of Allah Ta'ala's wali (friend), beaches Allah Ta'ala with his tongue of wilayat (friendship),

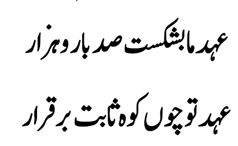
شاید ردرماندگاں راواخری

purchase us through Your mercy, we who are weak, helpless and feeble. We are so lowly and weak that we walk for a few days on Your path by being punctual with the recitation of Qur'an, by performing Salaah, thereafter we begin missing our Salaah with jamaat, our recitation, we even begin watching T.V., videos which eventually lead us into other satanic actions deriving impermissible pleasures. Therefore, we have seen ourselves breaking our intentions repeatedly. We have seen the disgrace of breaking our Taubah (repentance), then Your greatness has increased in our hearts- O Allah, we are nothing. It is only You. You are everything. Asghar Ghondwi (Rahmatullah Alaihe), the teacher of Jigar Muradabadi (Rahmatullah Alaihe) and a poet punctual with Tahajjud, says,


تیری ہزار رفعتیں تیری ہزار برتری
میری ہر اک شکست میں میرے ہر اک قصور میں

Your great loftiness, Your great rank
Is manifest in my every weakness, in my every fault.

The faults which occur from us, our repentance which breaks continuously, O Allah, from here we come to know of Your greatness. Maulana Rumi (Rahmatullah Alaihe) says,


عہد ما بشکست صد بار و ہزار
عہد تو چوں کوہ ثابت برقرار

Our promises have broken thousands of times
Your promise, O Allah is firm like a mountain, it can never break.

Therefore, we affirm our weakness and feebleness, we beseech You to purchase us weak ones because we are cutting our feet with our own hands i.e. by committing sin with our limbs, we are preparing to admit ourselves into Jahannum. Maulana Rumi (Rahmatullah Alaihe) said,

دست ما چوں پائے مارا می خورد
بے امان تو کسے جاں کے برد

"When our hands are using an axe to cut our feet then O Allah, without Your protection and safety, no person can cross Your path, as long as Your graces and kindness do not encompass us.

Success of Those Engaged in Fighting Their Nafs

Friends! This is the only option I present for you and myself. Those whose intention continuously breaks and lay weak and helpless in Allah Ta'ala's path, and they are repeatedly being overpowered and defeated in the struggle against Nafs and Shaytaan, should Listen to this poem of Khawajah Saheb (Rahmatullah Alaihe) that the struggle against the Nafs remains for one's whole life.

نہ چت کر سکے نفس کے پہلوان کو
تو یوں ہاتھ پاؤں بھی ڈھیلے نہ ڈالے

ارے اس سے کشتی تو ہے عمر بھر کی
کبھی وہ دبا لے کبھی تو دبا لے

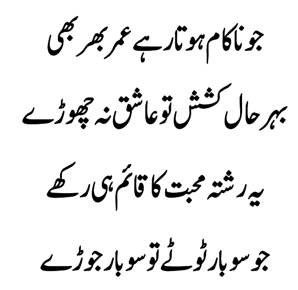
"If you are unable to defeat the wrestler of the Nafs then not let your hands and feet become lax. Remember you have to wrestle it your whole life. At times, it will defeat you, and at times, you will defeat it

وَاعْبُدْ رَبَّكَ حَتّٰى يَأْتِيَكَ الْيَقِيْنُ

"And worship your Sustainer until death arrives

Allah Ta'ala is stating that your struggle against your Nafs, and your duty of servitude is until death. Continue fighting your Nafs until your demise. Whoever continues fighting his Nafs entire life, who learns the art of wrestling the Nafs from the Mashaikh and buzurgs, and at the same time request them for duas, then Hakeem ul Ummah (Rahmatullah Alaihe) says with great pain regarding them, "Inshallah, Allah will finally make them overpower Nafs and Shaytaan and all connections of this world and make His love dominate all other things their heart." This Hakeem ul Ummat (Rahmatullah Alaihe) mentioned regarding such people who make effort to fight the Nafs and Shaytaan, who continuously visit the Allahwala, who request for their reformation, mention their conditions and also ask for its cure; ask for duas; are always concerned and continuously make effort; are abstinent (from sins), at the same time, use the medication, then Inshallah they will be successful in their aim. There was a Hakim Saheb in Hardoi. He said to Hazrat I am dying and I am from amongst

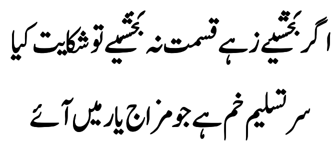
your father friends. I have a right over you. You are like my son, however I am going unsuccessful. My good actions are less and I can see on a mountain of sins in front of my ears. What will be my condition on the day of resurrection?" I was also present at this time. I had gone from Karachi. Hazrat recited the poem of Khawajah Saheb. Hazrat Khawajah Saheb's poetry was not mere poetry but was the teachings of Hakeem ul Ummah (Rahmatullah Alaihe). Hakeem Saheb had a heart problem. His death was imminent. Hazrat recited this poem of Khawajah Saheb (Rahmatullah Alaihe) to remove his despondency



"He who remains unsuccessful entire life
Nonetheless, an Ashiq (lover) should not cease to make effort
He should maintain this bond of love
If it breaks a hundred times, join it a hundred times."

Friends! If there was another god, then we would have said, "O Allah Ta'ala, we are unable to traverse Your path. Our Taubah (repentance) is breaking a lot therefore we are proceeding to another god. There is only one Allah. Hakeem ul Ummah Thanwi (Rahmatullah Alaihe) said, "Where will you go to? There is only His door and no other. In every case, cling and cry onto His threshold, sing His praises, speak highly of Him. A person became beyat to a certain buzurg. Even in

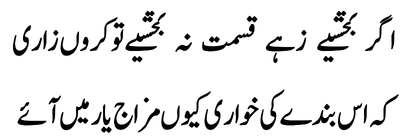
winter, the buzurg would wake up daily to perform Tahajjud. A voice would be heard from the unseen, "O so-and-so, your Tahajjud is not accepted". For many days, the Mureed also heard this voice. He then said to his Shaikh, "Hazrat, I hear a voice when you perform Tahajjud. This voice says, "O so-and-so your Tahajjud is not accepted by Me. When your Tahajjud is not being accepted, then why are you making so much of effort? Rather sleep soundly." Hazrat said, "Brother! The fact is that there is only one Allah for me. I am being nurtured by Him. Our work is servitude. It is His work to accept. He knows His work; we will continue doing our work. Acceptance and non-acceptance is His work. How can I interfere in the great work of the Nurturer? Our duty is to cry, beseech and entreat for acceptance. We will fulfill our duty, whether He accepts it or not. A poet has said,



If I am forgiven, then it is my good fortune, if not, then what complaint can I make?
We accept whole-heartedly whatever comes into our friend's temperament.

When Hazrat Hakeem ul Ummah Maulana Ashraf Ali Thanwi (Rahmatullah Alaihe) saw this poem, he remarked, "This poet does not possess understanding. It seems he did not have the companionship of Ahlullah. He seems to be deprived of a sound understanding. He is showing his pride that if I am forgiven, then this is my good fortune and if I am not forgiven, then what complaint can I make i.e. by submitting, he is showing Allah Ta'ala his strength that if You send me to Hell,

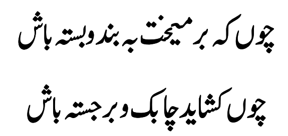
then I am completely ready for this. This is great disrespect. Great Prophets sought protection from Jahannum, whilst this person is saying, "I am not complaining. I submit myself for Jahannum and I am completely ready for it. This is just like a wrestler going for a bout to show his bravery, he hits his hand on his thigh forcefully, thereby declaring, "I have come onto the stage. Is there anyone to challenge me? Hazrat said, "The poem should have been like this, see Hakeem ul Ummah is correcting this poem



If I am forgiven, then this is my good fortune, if not then I will beg and entreat that why has this servant's disgrace come into our friend's temperament"

If He does not forgive, then I will cry in front of Him. Objective will be accomplished by crying to Allah Ta'ala, not by showing one's bravery. Once Hazrat Umar (Radhiallaho Anho) was afflicted with a fever. He began groaning. People said, "Being such a brave Sahabi, yet you are groaning!" He replied, "Allah Ta'ala gave me this fever so that He could hear my groaning not to see my bravery. When Allah Ta'ala wants to see our feebleness and weakness then why should we show our strength? Some people see the moon of Eid and wail, "Ah! Ramadan has passed." For what are they moaning? Eat and drink now. There is no command in any Hadith to moan. Rasulullah (Sallellaho Alaihe Wasallam) said that when you see the moon of Eid, then do not fast. It is Haraam (prohibited) to fast on the day of Eid. Instead of moaning, Rasulullah (Sallellaho Alaihe Wasallam) commanded us to eat and drink.

This figuratively means that this is a day of celebration. This is just like how we say, "This is a rainy day, the day of eating and drinking, make some *philoriya.* When you are bounded in Ramadan by not eating and drinking, then remain bounded. However, when you are freed after Ramadan, then do not moan and complain, "Oh that rope was very good." Rather say, "O Allah, I am grateful to You that You opened our mouth. Now we will enjoy Your bounties." This is like a small child who has come out of school, how does he walk? Is he sad, "Oh the period has terminated? If only the period was a bit longer? Or does he walk happily, running and jumping around? Similar should be the condition of a servant.



Maulana Rumi (Rahmatullah Alaihe) states that as long as Allah Ta'ala ties one, he should remain tied. He should humble and lower himself. When He opens him, he should jump and run a bit saying, "O Allah, all thanks to You, today You have opened this rope. To understand the pleasure of the master is termed as servitude. As long as one does not have companionship of the friends of Allah Ta'ala, then it is impossible to be completely stable and moderate in one's servitude. For example, if someone has wronged someone else. Without Allahwala, to realize this, compensate and be granted the ability to retract is difficult. Shaikh ul Hadith Hazrat Maulana Zakariyya Saheb (Rahmatullah Alaihe) reprimanded a worker who was working in the Yahyawiyya Kutub Khana. He had named this kutub khana (bookstore) after the name of his father [Maulana Yahya Saheb (Rahmatullah Alaihe)]. The

servant implored, "Hazrat, forgive me." Hazrat Shaikh (Rahmatullah Alaihe) said, you have not made this mistake once or twice; So many times you have done it that I am tired of forgiving you. How much must I bear with you?" Hazrat Shaikh's uncle, the founder of the Tabligh Jamaat, Hazrat Maulana Ilyas Saheb (Rahmatullah Alaihe) was sitting there, heard this. Hazrat was from among the senior Auliyaa Allah, through whose sincerity and concern, this work has reached throughout the world.

Every Branch of Deen is Important

Some people ask, "what benefit is there in the Khanqahs?" This was the blessings of the Khanqah and the Dua of Maulana Khalil Ahmad Saharanpuri (Rahmatullah Alaihe) that concern and sincerity was created in the heart of Maulana Ilyas Saheb (Rahmatullah Alaihe). I ask, "why did the work of the Tabligh Jamaat not initiate with an Alim who never saw the Khanqah, who never remained in the service of Allahwala. Think and ponder over this. Some people say, "The Madrassas are useless." Friends! Was Maulana Ilyas Saheb (Rahmatullah Alaihe) an Alim (learned) or Jahil (ignorant)? Since he was an Alim, the existence of Madrassa is proven. Not only proven, it is vital and necessary. Did he have a relationship with any buzurg for his reformation? He was beyat to Maulana Khalil Ahmad Saheb Saharanpuri (Rahmatullah Alaihe) regarding who Maulana Gangohi (Rahmatullah Alaihe) used to say, "Our Khalil has attained the Nisbat (connection) of the Sahabah." Allaho Akbar! My Shaikh, Hazrat Shah Abdul Ghani Saheb (Rahmatullah Alaihe) related this to me, since my Shaikh was the student of Maulana Gangohi's student i.e. there is only one intermediary between my Shaikh and Maulana Gangohi (Rahmatullah Alaihe) in his sanad (chain of narration) of

Bukhari Sharif. This shows us that madaaris are necessary, Tabligh is necessary and tazkiyah (purification of the Nafs) is also necessary. If there are no madaaris, then how will knowledge be acquired? If there are no Khanqah, then how will tazkiyah take place? Every branch of Deen is important. It is for this reason that my Shaikh, Hazrat Maulana Abrarul Haq Saheb (Rahmatullah Alaihe) said, "Become an assistant (Rafeeq) of one another in Deen and not an adversary (Fareeq)."

As I was saying that when Hazrat Shaikh (Rahmatullah Alaihe) said, "You have done this error over and over, how much must I tolerate?" Hazrat Maulana Ilyas Saheb (Rahmatullah Alaihe) was sitting nearby. He whispered to him, "Maulwiji, forgive others as much as you wish to be forgiven."

A Severe Warning for Those Who Do Not Forgive

Hazrat Hakeem ul Ummah Mujaddidul Millah Maulana Ashraf Ali Thanwi Saheb (Rahmatullah Alaihe) said, "When someone asks me to forgive him, then I immediately forgive him, because Ashraf Ali also wants to be forgiven. However, some teachers, in fact, parents also are foolish. When they are asked for forgiveness they say, "No, we will not forgive! Do not even attend our janazah!" Do you know what a severe punishment there is for not forgiving one's Muslim brother when he requests forgiveness? Rasulullah (Sallellaho Alaihe Wasallam) said,

مَنْ اَتَاهُ اَخُوْهُ مُتَنَصِّلًا فَلْيَقْبَلْ ذَالِكَ مِنْهُ مُحِقًّا اَوْ مُبْطِلًا فَاِنْ لَّمْ يَفْعَلْ لَمْ يَرِدْ

عَلَيَّ الْحَوْضَ

{الجامع الصغير ج ١ ص ١٥٨}[1]

"He who does not accept the apology of his brother, he should not come to my Houdh (pond) of Kauther.

Think how thirsty one will be on the Day of Judgment. This person will be deprived of a glass of water from Kauthar, from the hands of the interceder on the plains of resurrection.

Some Rights of One's In-Laws

One person with great sorrow is seeking forgiveness from someone who says, "We will never forgive you." I say, "May Allah Ta'ala save us from this type of ignorance. In this matter, there is a necessity for parents to be corrected. They should study the 11th part of Behishti Zewar, the booklet of the rights of parents in which they can learn what are and what are not the rights of parents, what are the rights of their son and daughter-in-law. Today the condition of parents is such that if their son takes his wife and children to the in-laws house for Eid or he is invited to their house for Iftari, then those parents who have no religious knowledge immediately say, "Now you are the slave of your wife, you follow her commands, you will become the slave of your in-laws, we will not speak to you "what is this foolishness! Do one's father-in-law and mother-in-law have no rights? Only you have the rights?

The Duties and Responsibilities of the Husband and Wife

On this, I remember something that I will mention. One of my friends said to me, "You always give lectures on having mercy and compassion on wives, but you never mention the rights of husband over the wife", whereas many times I had

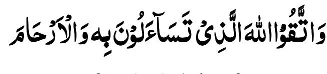
mentioned that if their husband sleeps displeased, then your tasbeeh and Tahajjud is all in vain. The angles curse that woman the whole night whose husband sleeps away while being angry with her. What greater right of the husband can I mention? However, this poor person used to be very mindful of his wife. She was a bit temperamental. One day laughing he said, "There is an organization of which I am the president and chairman." I said, "Brother, this sentence is very enjoyable." Jokingly he said, "due to Allah Ta'ala's grandeur, for His pleasure, to bear and be patient on Allah's servants (the wives) is not being a Mureed of women, but is amongst her rights. One has to bear her crookedness because she has been created from a crooked rib. Rasulullah (Sallellaho Alaihe Wasallam) said that a woman is like a crooked rib. This is from a narration of Bukhari Sharif. See is your crooked rib doing its work or not? If you make it straight, it will break. Leaving it crooked is beneficial for you. Do your work with its crookedness. Therefore, be soft and compassionate in matters relating to your wife. Explain to her. Caution her from the Qur'an and Hadith so that she knows the rights of her husband. If a wife performs Tahajjud the whole night and cries in her Sajdah, but her husband is upset with her, then she receives the curses of the angels. This Hadith is sufficient for her.

My friends! I was saying that if one's son threats his wife kindly in accordance with the Shariah, then some parents quickly curse him, "May Allah Ta'ala make it such that you do not leave this world with Imaan, may Allah Ta'ala destroy you." This is a great injustice and such a curse is not even permissible. Such parents should reform and correct themselves and they should continuously study the eleventh part of Behishti Zewar

in which the rights of one's parents, wife and children are mentioned, so that they could gain some understanding.

The Importance of the Rights of Blood Relatives

Now, I will mention to you the commentary of the following verse of the Qur'an Majid as explained by Allamah Alusi As-sayed Mahmood Baghdadi (Rahmatullah Alaihe) in his commentary, Ruhul Ma'aani. Allah Ta'ala states,



{سورة نساء پاره ٥}

Fear Allah Ta'ala by whose intermediary you ask people for your rights and be cautious regarding the rights of blood relatives -fulfill their rights.

Fear Allah Ta'ala. It should not happen that due to breaking ties with any blood relative, your duas are not accepted. On the plains of Arafat, Rasulullah (Sallellaho Alaihe Wasallam) made dua and said, "Whoever has broken any ties of kinship should join it, otherwise due to him, his dua as well as ours will not be accepted." One Sahabi arose who had stopped speaking to his maternal aunty. He immediately proceeded to her and implored, "O beloved aunty! Forgive me, because Rasulullah (Sallellaho Alaihe Wasallam) announced, "whoever breaks off blood ties, Allah Ta'ala will destroy him and due to his evil, duas will not be accepted." He asked for forgiveness, requested duas, greeted her after setting straight the matter and returned. Rasulullah (Sallellaho Alaihe Wasallam) was pleased. Therefore, on trivial matters, do not break off ties with one's brothers' uncles grandparents i.e. with any family members. It is not permissible to break off ties without a severe necessity.

The Bounds of Family Rights

Yes, if there is some reason, then ask the Ulama that in these circumstances what is the law of Shariah e.g. some family member always causes harm to one like a scorpion or some irreligious member forces you to participate in evil, forcing one to come there and watch T.V. If for the sake of Deen, the rights of the family members are not fulfilled, then this is absolutely correct. At this time, do not go to them. However, later on explain to them with softness. Take them to some Allahwala. Inshallah it will be beneficial. In extreme cases, severing all connections is permissible; however, consultation with the Ulama will still be necessary. If anyone faces such conditions, then he should consult with me privately. In the commentary of Mishkaat, Mirqat, there is an amazing discussion based on this. I will Inshallah give my opinion, which was very much liked by my Shaikh also. However, severing ties with close family members without the light of knowledge and merely following self-opinion without consulting the Ulama is not permissible.

Friends! A Hadith states that on the Day of Judgment, Allah Ta'ala will grant a tongue to blood ties which will say "O Allah! I am family ties. You have named me Rahm. Your name is Rahman (the most Merciful). I am derived from You i.e. I have emerged from You. Today, grant me my rights. Those who have joined me, You join them to Yourself and those who have cut me off, You cut them off from You." Therefore, this is a very serious matter. Consult! Even though in extreme cases, due to certain difficulties, there are cases where severing of ties is permissible. However, as far as possible, try to accommodate. Do not break off family ties on insignificant and trivial matters.

Who Are Members of One's Blood Ties?

Now listen, whom are meant by blood relations? Wherever I mention this point before even great Ulama, they all have said, "This is the first time in our life that we heard this. Our knowledge has increased today. We misunderstood the meaning of blood relations." Generally, people feel that only parents, brothers, sisters, paternal and maternal grandparents, aunties, etc. are blood relations. However, Allamah Alusi As-Sayyed Mahmood Baghdadi (Rahmatullah Alaihe) in Ruhul Ma'aani defines the word 'Ar-haam' as follows,

اَلْمُرَادُ بِالْاَرْحَامِ اَلْاَقْرِبَاءُ مِنْ جِهَةِ النَّسَبِ وَمِنْ جِهَةِ النِّسَاءِ

'Ar-haam' refers to those family members who is related by lineage (e.g. parents, grandparents, etc.) and those family members related from the wife's side" (e.g. Mother-in-law, father-in-law, brothers-in-law etc.) these are also included in blood relations.

Their right is like that of one's parents. They must be respected and honored likewise.

Usurping the Rights of In-laws

They nurture and bring up their daughter and then hand over her to you. It should not be that after they made all the effort to bring her up now you scold at them as though they have no right over their daughter. For small and trivial matters, you fight with your in-laws. You regard them as lowly. If your mother-in-law falls ill and she requests, "Please, allow my daughter to stay for two more days, she will serve me," then you reply, "I have a right over her. Now I own her. I will catch hold of her ears and take her away." O ignoramus! Fear Allah

Ta'ala. Such a time may come over you. Mullah Ali Qari (Rahmatullah Alaihe) said, "Allah Ta'ala has stated in the Quran Karim نَسَبًا وَّ صَهْرًا . نَسَبٌ refers to one's family relations and صَهْرًا refers to one's wife's relations. Allah Ta'ala has conjuncted them. The ruling of the Ma'tuf and Ma'tuf Alai (the two words conjuncted) is one e.g., "Zaid came and Khalid came." Coming is found equally in both. Under this verse, Mullah Ali Qari (Rahmatullah Alaihe) said the same thing which Allamah Alusi (Rahmatullah Alaihe) said, "The rights which one's own family relations have, the wife's relations also have." It is not permissible to fight and quarrel with them on small and pretty issues. This is Haraam and a major sin. Therefore, if one's son takes his wife to her family's home to fulfill their rights on the days of Eid or any other day, then it is not permissible for the mother to say, "You are now the slave of your wife," and it is not permissible for the father to say, "You have now become your wife's porter." What ignorant speech. The age of ignorance is here. Friends! This is great ignorance, lack of knowledge and lack of mercy. They should actually congratulate you saying, "Go, and fulfill the rights of your in-law. They too have a right." After bringing her up for fifteen years, and then handing her over to you, is it not her right to visit her parents? If you have your daughter, will you be happy if her in-laws do not allow her to meet you? However, for another person's daughter, you want to rule her and make her you servant. As I was saying, in these matters, parents are today well exceeding the limits. The poor son is pious and Allahwala. If he has to be cordial to his wife, his mother becomes angry. This poor person is without fault. Then too he catches hold of his mother's feet and pleads, "mother, forgive me." In spite of being a mother, she says, "No, I will not forgive

you. Don't even accompany my janazah." All this is loads of ignorance. Fear Allah. If you do not forgive, Allah Ta'ala will not forgive you on the Day of Judgment. Then you will come to know. The Ulama have written that the person who forgives the faults of people on earth, on the Day of Judgment, Allah Ta'ala will forgive his sins.

The Incident of Hazrat Siddeeq Akbar's Joining of Family Ties

Allah Ta'ala states in the Qur'an Majid,

اَلَا تُحِبُّوْنَ اَنْ يَّغْفِرَ اللّٰهُ لَكُمْ {سوره نور پاره ١٨}

This verse was revealed concerning Hazrat Abu Bakr Siddeeq (Radhiallaho Anho), "O Abu Bakr Siddeeq, do you not love that you forgive this Badri Sahabi (one who had participated in the battle of Badr) who is your family relative as well as poor, and in return, Allah Ta'ala will forgive you? Hazrat Siddeeq Akbar (Radhiallaho Anho) had sworn an oath that he would not be cordial to this family member, he would not give charity and assistance to him and he would not even speak to him. As soon as this verse was revealed, he broke his oath and paid the kaffarah (expiation for breaking an oath). He then said, "By Allah اِنِّیْ اُحِبُّ اَنْ يَّغْفِرَ اللّٰهُ لِیْ I love that Allah Ta'ala must forgive me on the Day of Judgment. O Allah! I value Your verse and I am prepared to sacrifice my life for Your command. I love to forgive him. In future, I will take more consideration of him and I will do even more good to him.

The Mercilessness of Some Mother-In-Laws

Today, the condition has become such that on small issues, the mother says, "it would have been better had I not had any children." These are the same mothers who if they had no offspring, would run around asking for Ta'weez (amulets) and cry, "O Allah, give me even one child." When Allah Ta'ala gives children, then so much of anger and pride comes into her heart that even her poor son is asking for pardon, her mind is not coming right with her oppression and complaints, she makes the life of her daughter-in-law miserable. Is your daughter-in-law not someone's daughter? Why do you come for ta'weez when your daughter's mother-in-law mistreats her? Treat your daughter-in-law as you treat your own daughter. What is this that you require a ta'weez for your daughter and someone else's daughter is not treated as one? A lot of mercilessness is shown. I say this with a hurtful heart. I am not mentioning fictitious stories. Such incidents are brought to my attention. Therefore my friends, I say that by only fulfilling Allah Ta'ala's rights you will not become an Allahwala, as long as you do not learn to have mercy on Allah's servants. Remove the evil of anger. A Hadith Sharif states,



"One who keeps back his anger, Allah Ta'ala will keep back from him His punishment on the Day of Judgment."

Now let the person who has a lot of anger correct his disposition. How? He must control his anger. He must become merciful so that Allah Ta'ala will deal with him likewise on the Day of Judgment. Some people say," Sir, how can I control myself? Rage overcomes me. My heart desires to give one shot to that person. These are all excuses. Think that to have uncontrollable anger is a great fault and to be soft natured is a

wonderful quality. Allah Ta'ala describes the qualities of Hazrat Ibrahim (Alaihis Salaam),

اِنَّ اِبْرٰهِيْمَ لَحَلِيْمٌ اَوَّاهٌ مُّنِيْبٌ

{سوره هود پاره ۱۲}

Which was translated by Hazrat Hakeem ul Ummah (Rahmatullah Alaihe) as follows, " Verily Ibrahim (Alaihis Salaam) was very forebearing, had a merciful temperament and a soft heart i.e. he was very tolerant and forbearing in nature, possessed mercy in his temperament and had a soft heart. These are the qualities which Allah Ta'ala describes His Khalil (friend) with. O friends! If you wish to become Allah's Khalil (close friend), O my mothers and sisters, if you want to become Allah's friends, then create these three qualities within yourself. Have the ability to tolerate in the heart, let the quality of mercy dominate one's nature and let the heart be soft.

The Incident of Hazrat Musa's (Alaihis Salaam) Merciful Nature

See, what happened when Hazrat Musa (Alaihis Salaam)'s one sheep ran away from its flock. I am not narrating this incident from any Urdu digest. Allamah Alusi, in Tafseer Ruhul Ma'aani, as well as other commentators of Qur'an write that when a sheep ran away from its flock, Hazrat Musa (Alaihis Salaam) ran behind it. Every Nabi was made to herd sheep so that the ability of patience could be created in the heart, since herding sheep is a difficult task. They run away very quickly making the shepherd helpless. Allah Ta'ala trains the Ambiya (Alaihimus Salaam) by means of sheep first so that they can serve their Ummat (nation). Thereafter, when the

sheep escaped, Hazrat Musa (Alaihis Salaam) ran behind it, until eventually his feet became blistered, thorns pricked him and blood began flowing. The blood of the forthcoming Nabi is flowing. After chasing it for miles, he caught it. Tell me, if it was us then what would we have done? We would have hit it, lift it up and thrown it down, and then slaughtered it.

My teacher of Hadith, Hazrat Maulana Abdul Qayyum Saheb (Rahmatullah Alaihe), who qualified in Deoband, narrated this incident. A man heard that he will be married to such a woman who was very ill-natured and who would easily become angry. He said, "I will cure her." When he went to her house to get her, he took along a goat. On the way back, the goat raised its voice. He hit the goat and said, "If you say 'me' again, I will hit you." The wife sitting in the carriage thought to herself, "If he is hitting this goat who is making 'me' 'me', then how much will he hit me? When the goat raised its voice again, he hit it harder and bellowed, "you unworthy animal, keep quiet or else I will slaughter you," After hitting it the third or fourth time, he reached close to his house. When the goat blared again, he lifted it up, placed it on the floor and shouted, "O vile thing, you don't want to listen. I have stopped you over and over. You are not coming right with beating. Now this is the only cure." He then recited بسم الله، الله اكبر and slaughtered it, saying to himself, "O Allah! I will make my walimah with this. O Allah! I am slaughtering it with the intention of walimah. I am not doing it due to anger." The following day, he had his walimah with the same meat. However, his wife was awe-stricken. She became obedient forever thereafter, and all her anger was removed.

As I was mentioning, when Hazrat Musa (Alaihis Salaam) got hold of this sheep he neither hit nor scolded it. In fact, he began

crying and began removing the thorns which had penetrated it with his own hands. The hand of Nabuwwat is removing thorns from a sheep. Before removing the thorns from his own foot, he first removed the thorns from the sheep, and due to compassion, he continued crying, saying, "O sheep, if you did not have mercy on Musa, then at least you could have had mercy on yourself. What did you achieve by running so much? Finally, you were caught. You are full of thorns pricking you, and blood is flowing from you as well as me. If you did not have mercy for my blood then at least you should have showed mercy to yourself." When the angels saw this quality of love and compassion in Hazrat Musa (Alaihis Salaam), then the divine creation requested Allah Ta'ala, "O Allah! This person seems to be worthy of becoming a Nabi."

The Signs of Allah Ta'ala's Beloved Servants

From before, it was in the knowledge of Allah Ta'ala that Hazrat Musa (Alaihis Salaam) was to be made a Nabi. A beloved servant in the sight of Allah Ta'ala is he who treats the creation of Allah Ta'ala with kindness. i.e. one's wife, children, one's relatives and all other humans as well as animals. Therefore, learn to possess mercy for Allah Ta'ala's creation. What mercy will such a woman receive who says to her son on trivial matters, "I do not want to look at your face."

Your daughter-in-law is also someone's daughter. She also has rights. Do not become a barrier. Fear Allah! One's parents have separate rights. One's wife and children have separate rights. If all fulfill one another's rights, then the house will become a

garden of paradise. How unmerciful is it that the son is seeking pardon and the parents are saying, "We will not forgive." Parents are such that as soon as children seek forgiveness they immediately will embrace them. It seems that the quality of mercy has become less. This temperament must be remedied.

The Rights of Parents

As far as one's parents are concerned, the Qur'an and Hadith have openly declared their rights. Allah Ta'ala, immediately after declaring

أَنْ لَّا تَعْبُدُوْا اِلَّا اِيَّاهُ

Do not worship anyone besides Him."
(Bani Israil,verse 23)

Says"

وَبِالْوَالِدَيْنِ اِحْسَانًا

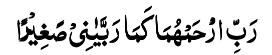
And treat your parents with kindness"

By commanding man to act cordially with one's parents immediately after commanding worship of Him, shows the importance of parents. Allah Ta'ala has even taught us how to make dua for them,

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا

"O my Rabb (Sustainer), shower mercy on my parents as they nurtured me when I was small and as they showered mercy on me in my childhood."

Allah Ta'ala is reminding us of our childhood. When we reach the age of Pachpan (fifty-five), we forget our Bachpan (childhood). In youth and good health, man is disrespectful to his parents and says, "Enough, I cannot handle it anymore." However, in this verse Allah Ta'ala teaches us such a dua in which He is reminding us of our infancy and the favors of our parents so that we could supplicate in recompense of these favors by this dua



"O my Sustainer, shower mercy on my parents as they dealth with me with mercy in my childhood."

The Deduction of Making Dua for One's Teachers and Mashaikh

Under this verse, Hakeem ul Ummah Mujaddidul Millah Maulana Ashraf Ali Saheb Thanwi (Rahmatullah Alaihe) has written in the footnotes of Bayanul Qur'an that this verse proves that one should remain engaged in dua for those teachers and Mashaikh from whom one had reformed and learnt Deen. When one makes dua for one's parents, then he should make dua for his teacher and Shaikh. Hazrat has written that the word Rabubiyat means nurturing. Therefore, one should make dua for whosoever has nurtured him whether physically or spiritually. Parents physically nurture one while the Shaikh spiritually nurtures him. Therefore, one should make dua for one's Shaikh when making dua for one's parents.

Hazrat Abu Hurairah (Radhiallaho Anho)

Regarding the rights of parents, I want to present a narration of Hazrat Abu Hurairah (Radhiallaho Anho) at this time. First, I will present the particulars of the narrator. Abu Hurairah means 'the father of the kitten.' Hurairah means kitten. Abu Hurairah is not his actual name. One day, he was carrying a kitten in his sleeve. Rasulullah (Sallellaho Alaihe Wasallam) asked him, "What is in your sleeve?" He replied, "A kitten". Rasulullah (Sallellaho Alaihe Wasallam) remarked انت ابو هريره "you are the father of this kitten." The words which emerged from the blessed tongue of Rasulullah (Sallellaho Alaihe Wasallam), will remain till the Day of Judgment.

Shaikh Abu Zakariya An-Nawawi who has written the commentary of Muslim Sharif has substantiated through 35 proofs that his original name was Abdur Rahman. During the era of ignorance, his name was Abdus Shams, which means 'the slave of the sun". After accepting Islam, his name was changed to Abdur Rahman. However, when the name Abu Hurairah emerged from the blessed tongue of Rasulullah (Sallellaho Alaihe Wasallam), it became so famous as though كَمَنْ لَا اِسْمَ لَهٗ he possessed no other name. He became so famous by this agnomen (kuniyat) that people have forgotten his original name. The commentators of Hadith had to lay down proofs to establish his original name. The name which emerged on the tongue of Nabuwwat was accepted. For this reason, not every person knows his original name. In big books like Mirqat, the commentary of Mishkaat and other voluminous commentaries, his original name is stated to be Abdur Rahman. Hazrat Abu

Hurairah (Radhiallaho Anho) used to narrate 5364 Ahadith (plural of Hadith) in Madina Munawwarah. On his way to teach was his mother's house. He would make salaam to her and take her duas before proceeding for lessons. His students numbered 800, which besides the Tabi'een, included the Sahabah (Radhiallaho Anhum). The commentators of Hadith have included four famous Sahabah amongst his students:

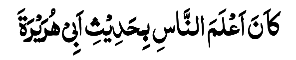
- Hazrat Abdullah Ibne Abbas (Radhiallaho Anho)
- Hazrat Abdullah Ibne Umar (Radhiallaho Anho)
- Hazrat Jabir (Radhiallaho Anho)
- Hazrat Anas (Radhiallaho Anho)

Hazrat Abdullah Ibne Abbas (Radhiallaho Anho) was the cousin of Rasulullah (Sallellaho Alaihe Wasallam) and Hazrat Abdullah Ibne Uman enjoyed the honor of being Hazrat Umar's (Radhiallaho Anho) son. Ilm (knowledge) is that treasure by which the son of Amirul Muminin (the Khalifah) and the son of kings became students of a poor mendicant.

The reason for blessings in his knowledge was the dua of Rasulullah (Sallellaho Alaihe Wasallam). Once he mentioned to Rasulullah (Sallellaho Alaihe Wasallam), "I cannot remember your Ahadith. Make dua for me that I remember whatever I hear from you." Rasulullah (Sallellaho Alaihe Wasallam) said, اِفْرِشْ رِدَاءَكَ "Spread out you shawl." He complied. Rasulullah (Sallellaho Alaihe Wasallam), as though his hands were full of something threw thrice into the shawl. He then said to Hazrat Abu Hurairah (Radhiallaho Anho), "Grasp it firmly to your chest." Hazrat Abu Hurairah (Radhiallaho Anho) did so. He says, "Thereafter I never forgot any Hadith of Rasulullah (Sallellaho Alaihe Wasallam). I would remember everything.

When my Shaikh, Hazrat Maulana Shah Abdul Ghani Saheb Phulpuri (Rahmatullah Alaihe) read this Hadith of Bukhari Sharif, he said, "It was as though Allah Ta'ala's Nabi (Sallellaho Alaihe Wasallam) had granted him knowledge. Hazrat Abu Hurairah (Radhiallaho Anho) had made great sacrifices. Due to the severity of hunger, he used to tie stones around his stomach. Because of weakness, he would fall unconscious. Whoever strives in the path of Allah Ta'ala, Allah Ta'ala spreads his fragrance. Today, mashallah, the students receive meat and roti. Ask us. During our student days, we used to eat meat once a week, and that too only two pieces. Today, students eat eight and ten pieces and think that they are making great sacrifice. We should take lesson from this. Be grateful that today striving is less. It is easy to learn your work. Therefore, make more effort. Study whole-heartedly. Study as much as you eat or as much as you eat, study. As much as you eat, worship Him.

One of the students of Hazrat Abu Hurairah (Radhiallaho Anho) was sa'eed Ibne Musayyib (Rahmatullah Alaihe). He was Tabi'ee who had proceeded all in knowledge and perfection. In virtue, a non-Sahabi cannot reach the rank of a Sahabi, neither Imam Abu Hanifah nor Imam Bukhari (Rahmatullah Alaihim). However, concerning knowledge, the field of Hadith and strength of memory, Hazrat Sa'eed Ibne Musayyab (Rahmatullah Alaihe) learnt the most amount of Ahadith of Hazrat Abu Hurairah (Radhiallaho Anho). Mullah Ali Qari (Rahmatullah Alaihe), the great Muhaddith states in Mirqat, the commentary of Mishkaat,



"He had most knowledge of Hazrat Abu Hurairah's (Radhiallaho Anho) Ahadith. Hazrat Sa'eed Ibne Musayyab (Rahmatullah Alaihe) was a great Faqih (jurist), a great Muhaddith, a great Muttaqi and a great friend of Allah Ta'ala. He was born after 2 years of the commencement of Hazrat Umar's (Radhiallaho Anho) Khilafat. Hazrat Umar (Radhiallaho Anho) ruled for ten and half years. What a status? When he accepted Islam, Hazrat Jibrail (Alaihis Salaam) descended from the heavens and said, "O Rasulullah (Sallellaho Alaihe Wasallam)! By Umar's accepting Islam, there is celebration in the heavens and the angels are clamoring. The 'title' of 'Farouq' for him came down from the heavens.

The Reason for Being Referred To As 'Farouq'

Once a Jewish presented his case to Rasulullah (Sallellaho Alaihe Wasallam). Rasulullah (Sallellaho Alaihe Wasallam) passed judgment against him. He then went to Hazrat Umar (Radhiallaho Anho) and said, "I do not accept the decision of Rasulullah (Sallellaho Alaihe Wasallam). You decide. Hazrat Umar (Radhiallaho Anho) replied, "Wait here! I will decide now." On saying this, he went into his house, brought his sword and severed his head. Thereafter, he said, "this is my decision. This is the consequence of who turns away from the decision of Rasulullah (Sallellaho Alaihe Wasallam) to the decision of his Ummati. At this juncture, Hazrat Jibrail (Alaihis Salaam) descended and said, "Umar is Farouq فَارِقٌ بَيْنَ الْحَقِّ وَالْبَاطِلِ 'differentiator between truth and falsehood." Thus, his title came down from the heavens, by means of revelation.

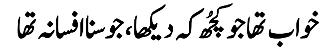
The Thought of Death- Silent Lecture

In spite of having so many virtues, Hazrat Umar (Radhiallaho Anho) had a Hadith written on the ring which he used to stamp the documents during his Khilafat. What was this Hadith?



"The thought of death is sufficient as an advice."

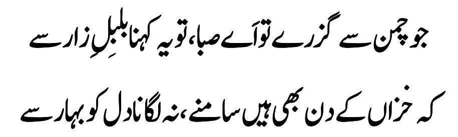
Rasulullah (Sallellaho Alaihe Wasallam) said that the thought of death is sufficient as an advice. It is a silent lecture, for that person who does not leave sins, who has a severe sickness of passion, who has excessive anger or that person whose heart is not inclined to Salaah or fasting. It is mentioned in the commentary of Mishkaat Sharif that Allah Ta'ala has given two advices. One is a speaking advice, which is the Qur'an, and the other is a silent advice which is the remembrance of death. The thought of death does not mean that one must wrap himself in shawl, think of death and begin shivering. Rather that much of remembrance is sufficient which will prevent us from sinning. All these limbs which were used to commit sin will be destroyed e.g. the eyes which used to look at beautiful women and derive Haraam pleasure, the ears which used to listen to sinful speech deriving pleasure thereby.



"Whatever was seen was but a dream
Whatever was heard was but a fairytale."

For one dream and fairytale, a person makes Halaal Allah's anger on himself. If the enjoyment was eternal, then it could

have been said, "This oppressor has angered Allah Ta'ala, but of least he attained some benefit." However, here there is no benefit but merely a dream and figment of imagination.

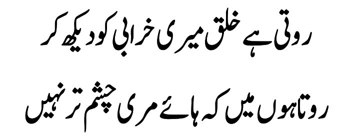

جو چمن سے گزرے تو اے صبا، تو یہ کہنا بلبلِ زار سے
کہ خزاں کے دن بھی ہیں سامنے، نہ لگانا دل کو بہار سے

"O morning breeze, when you pass through the garden,
Inform the distressed nightingale that autumn is ahead; do not become enamored with spring."

This world of deception is transitory. This garden will soon be desolate. One's black hair will become white, cheeks will fold in, teeth will fall out, the back will bend and old age will set in. childhood will change into adolescence, which will change into old age, resulting eventually into death. Death will take one into the grave. To be enamored with that world which destroys childhood and adolescence is the work of a foolish and mad person. You bring upon oneself Allah Ta'ala's anger for temporary pleasure. Allah forbid, if you pass away in this condition (in disobedience) without Taubah (repentance), then what will be your condition? Whatever will happen after one's demise is there, in the world the punishment for one's disobedience commences on one's heart. A king always captures the king of another country. Before Allah Ta'ala sends punishment on the body, He catches the king of the body i.e. the heart. A sinner possesses no peace of mind and tranquility. He is in state of anxiety all the times just as one who takes heroin. He suffers and dies but he does not possess the courage to leave it. Others feel sorry for him, but he has no mercy for himself. At times a person falls into such sins that everyone has sympathy for him and beseechingly make dua for him but this

foolish person shows no pity to himself. Thus, Maulana Rumi (Rahmatullah Alaihe) has stated, "If a thorn tree grows on the road, then immediately uproot it and throw it away. Do not say, "Tomorrow I will uproot it." Then he keeps on procrastinating until eventually the roots of tree enter into the depths of the earth and they become firm. The remover becomes weak. Now even if he wishes to uproot it, he cannot do so. Therefore, Maulana advises, "leave sin quickly. If you delay then even if you wish to leave it, you will be unable to do so."

I have seen some heroin addicts. Police had caught them and were hitting them. Seeing this, I began crying, "Ah! In what condition are the Muslims?" their health is so severely damaged that they are close to death. I remember one poem of Shaikh ul Arab Wal Ajam Haji Imdadullh Saheb Muhjir Makki (Rahmatullah Alaihe)



"People cry seeing my evil condition, I cry because my eyes are not tearing."

Angels cry over our sin. The friends of Allah Ta'ala also cry. However, we do not even perceive that we are being deprived of the duas of the Rasulullah (Sallellaho Alaihe Wasallam) , the friends of Allah Ta'ala and pious ones due to our sins. In our sitting posture in Salaah, Rasulullah (Sallellaho Alaihe Wasallam) taught the following dua,

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰةُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ

اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ

In this dua, it is stated that may Allah Ta'ala's mercy descend on all the pious servants. So when any pious servant becomes fasiq i.e. he becomes involved in sin, then he too becomes deprived of this dua.

The Manner of Attaining the Duas of All the Auliyaa (Friends of Allah Ta'ala) in the World

All the Auliyaa of the world, in At-tahiyaat, recite this dua in favor of the Saliheen (righteous). All those Auliyaa who perform Salaah in the Ka'abah and all those who perform Salaah in Masjide Nabawi also read At-tahiyaat. If we become righteous, then we will receive the following dua of all the Auliyaa.

اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ

However, may Allah Ta'ala not make it such that someone's heart becomes so hard that all the people feel pity for him, but he himself has no pity on his own condition. This is something to fear. There is no other way out except crying in front of Allah Ta'ala. Only Allah Ta'ala can grant the ability and bestow His graces. Tawfeeq (ability) is only in the control of Allah Ta'ala. Therefore, make dua and request the pious servants for duas.

As I was mentioning, amongst the students of Hazrat Abu Hurairah (Radhiallaho Anho) was Hazrat Sa'eed Ibne Museyyab. He had surpassed others in knowledge and virtue. One of his students was Hazrat Makhul (Rahmatullah Alaihe),

who was from Sudan and a Mufti in Syria. Mullah Ali Qari (Rahmatullah Alaihe) has written that before writing a Fatwa, he would recite لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰه.

The meaning of لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰه

Rasulullah (Sallellaho Alaihe Wasallam) asked Hazrat Abdullah Ibne Mas'ood (Radhiallaho Anho), "what is the meaning of لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰه ? He replied, "Allah Ta'ala and His messenger know best." Rasulullah (Sallellaho Alaihe Wasallam) said,

لَاحَوْلَ عَنْ مَّعْصِيَةِ اللّٰهِ اِلَّا بِعِصْمَةِ اللّٰهِ وَ لَا قُوَّةَ عَلٰى طَاعَةِ اللّٰهِ اِلَّا بِعَوْنِ اللّٰه

"There is no power to abstain from the disobedience of Allah Ta'ala except by the protection of Allah Ta'ala and there is no strength to obey Allah Ta'ala except by the assistance of Allah Ta'ala.

A Hadith Sharif states that these words are a treasury from the treasures of Paradise. The commentators of Hadith have stated that it is referred to as treasure of Jannah because due to its blessings, one will be granted the ability to perform good deeds and abstain from evil. These two actions, performing good deeds and abstaining from evil is the path to Jannah. Therefore, recite لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰه at least 111 times. You might ask, "What is so special about the number 111? One of the 99 names of Allah Ta'ala is 'Kafi' (One who suffices). The numerical value of Al-Kafi is 111. Inshallah, by reading لَاحَوْلَ وَلَا قُوَّةَ

اِلَّا بِاللّٰه 111 times, Allah Ta'ala will be Kafi for your guidance. Recite Durood Sharif before and after. Cry and plead, "O Allah, do not hand me to my Nafs. I have tested myself many times. My strength has been tested. Do not hand us over to our abilities, otherwise we will be destroyed. Assist us through Your mercy." Inshallah, help will be forthcoming. Whoever seeks assistance from Allah Ta'ala will not be deprived. But one has to cry. Our father Hazrat Adam's (Alaihis Salaam) work was done by crying. In a similar manner, people's work will be done by crying. By crying, past sins will be forgiven and one will receive the ability to abstain from future sins. If one cannot cry in the true sense, then imitate the form of those who cry. This is also established from the Hadith. Rasulullah (Sallellaho Alaihe Wasallam) said, "If one cannot cry, then imitate the form of one who cries." Allah Ta'ala's grace will also descend on this.

As I was saying, the student of Hazrat Sa'eed Ibne Museyyab (Rahmatullah Alaihe) who was a Tabi'ee. One Tabi'ee is the teacher of another Tabi'ee. What objection can there be in this when one Sahabi can be the teacher of another Sahabi? Hazrat Ubeyy Ibne Ka'b (Radhiallaho Anho) is the teacher of Hazrat Umar Ibnul Khattab (Radhiallaho Anho) in Qirat. A Tabi'ee is one who saw a Sahabi. Hazrat Makhul (Rahmatullah Alaihe) is a Tabi'ee who was the great mufti of Syria. Such a high-ranking Mufti's teacher is another high-ranking Tabi'ee who had most knowledge of Hazrat Abu Hurairah's (Radhiallaho Anho) narrations. Hazrat Makhul (Rahmatullah Alaihe), the mufti of Syria said,



"I travelled extensively for the acquisition of knowledge

"I did not meet anyone more knowledgeable than Sa'eed Ibnul Museyyab."

The meaning of مَلِيْك and مُقْتَدِر

Under the explanation of one verse, Allamah Sayyed Alusi Baghdadi (Rahmatullah Alaihe) has narrated an incident of Hazrat Sa'eed Ibnul Museyyab (Rahmatullah Alaihe). Allah Ta'ala states,

﴿إِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّنَهَرٍ ۙ فِيْ مَقْعَدِ صِدْقٍ عِنْدَ مَلِيْكٍ مُّقْتَدِرٍ﴾

سورہ قمر آیت ۵۵،۵۴

These are two names of Allah Ta'ala **مَلِيْك** and **مُقْتَدِر**. What does **مَلِيْك** mean? What is the difference between **مَلِك** and **مَلِيْك** when both are Allah's names? **مَلِك** Means 'owner of a kingdom' whilst **مَلِيْك** refers to 'owner of a great kingdom.' Allah Ta'ala has used both names. In surah Qamar, the names **مَلِيْك** and **مُقْتَدِر** have been revealed. **قادر** means 'the possessor of power' whilst **مُقْتَدِر** means 'the possessor of great power'. Regarding these two names, the commentators of Qur'an have stated that the Isme Azam (great name of Allah Ta'ala by which duas are accepted) is hidden within them. In these two great names, Allah Ta'ala has concealed the acceptance of duas. If a person wishes that his duas be accepted then he should recite these

two names…. The commentators of Qur'an have stated that his dua will be accepted.

Allamah Alusi Mahmood Baghdadi (Rahmatullah Alaihe) writes one incident of Hazrat Sa'eed Ibne Museyyab (Rahmatullah Alaihe) in the commentary of this verse. This incident is extremely beneficial for us. Hazrat Sa'eed Ibne Museyyab (Rahmatullah Alaihe) was born in Madinah Munawwarah. He is thus a Madani. The Sahabah and Tabi'een (Rahmatullah Alaihim) used to perform Salaah in Masjide Nabawi. Once he emerged for Fajr Salaah. However, he erred in his timing and reached the Masjid two hours earlier. Until Fajr, he remained engaged in Tahajjud and the recitation of Qur'an. He felt tired after his excessive worship and thus fell asleep. A voice sounded from the unseen, "O Sa'eed Ibne Museyyab, read this dua, whatever you ask, your dua will be accepted." Allamah Sayyed Mahmood Baghdadi (Rahmatullah Alaihe) writes that on hearing this unseen voice, he became afraid. The voice sounded again, "Do not fear, you are being granted a treasure. Recite this,

اَللّٰهُمَّ اِنَّكَ مَلِيْكٌ مُّقْتَدِرٌ مَّا تَشَآءُ مِنْ اَمْرٍ يَّكُوْن

"O Allah, You are the Owner of a great kingdom, Possessor of great power, whatever You wish will happen. Whatever You decide will definitely take place."

From the unseen, a Tabi'ee was receiving a wazifah. Allamah Alusi, such a great commentator of Qur'an is narrating this incident in his tafsir, Ruhul Ma'aani.

Hazrat Sa'eed Ibne Museyyab (Rahmatullah Alaihe) said, "For the remainder of my life, whenever I read this dua and asked for anything, it was never rejected, but always

accepted. Allamah Alusi (Rahmatullah Alaihe) says that when this is the specialty of this dua then why should I not ask? Therefore, in the same place where he narrates this incident, he wrote this dua for himself followed by these duas,

اَسْعِدْنِیْ فِی الدَّارَیْنِ وَکُنْ لِیْ وَلَا تَکُنْ عَلَیَّ وَانْصُرْنِیْ عَلٰی مَنْ بَغٰی عَلَیَّ وَاَعِذْنِیْ

مِنْ هَمِّ الدَّیْنِ وَقَهْرِ الرِّجَالِ وَشَمَاتَةِ الْاَعْدَآءِ وَصَلِّ وَسَلِّمْ عَلٰی نَبِیِّكَ مُحَمَّدٍ

صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ

"O Allah! Make me successful in both worlds, grant me felicity, and become mine. Never be against me and assist me over those people who have rebelled against me and wish to harm and cause distress to me. Protect me from the worry of debts. Protect me from the oppression and abuse of people and protect me from the curses and objections of my enemies.

The Incident of Hazrat Yusuf (Alaihis Salaam) Forgiving His Brothers

From here we learn that duas are accepted by the blessings of these two names, and . Thus, make this dua also, "O Allah! Grant us the ability to fulfill correctly the rights of our parents, relatives and children which are upon us. Since the matter of fellow rights (huququl Ibaad) is so important that Hazrat Yaqoub's (Alaihis Salaam) son said to him, "we have oppressed our brother. We threw him into the well so that he dies or some caravan takes him away. Our bother Yusuf (Alaihis Salaam) has forgiven us. He said,



"There is no censure upon you today. I forgive all of you.

However it is possible that Allah Ta'ala has not forgiven us." Because at times a son may forgive someone, but his father says, "No, my son may have forgiven him. However, as a father, I do not forgive him. Why have you harmed my son?" Many a times it happens that when someone caused harm to a certain servant of Allah Ta'ala, this servant forgave him but Allah Ta'ala did not forgive him. For this reason, the sons of Hazrat Ya'qoub (Alaihis Salaam) pleaded, " If Allah Ta'ala asks us on the Day of Judgment that why did you place my Nabi Yusuf (Alaihis Salaam) in the well and why did you harm him, then what answer can we present to Allah Ta'ala ? O our beloved father, cry and supplicate on our behalf. Gain our forgiveness from the heavens. Our brother Yusuf has forgiven us. Now ask Allah Ta'ala to forgive us so that on the Day of Judgment, there will not be the fear of disgrace and worry.

The Benefit of Delaying the Acceptance of Duas

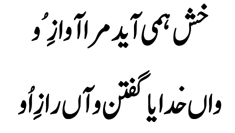
Hazrat Ya'qoub (Alaihis Salaam) made dua for approximately 20 years, but it was not accepted. Before this, he had made dua for 40 years to re-unite with Hazrat Yusuf (Alaihis Salaam). After 40 years, the result of this dua was seen. Today, if our duas are not accepted after six months we become dejected. Never mind 6 months at night we make dua and the next morning we wait to see whether it has been accepted or not. Hakeem ul Ummat (Rahmatullah Alaihe) narrated the incident of a simple Majzoub. Someone said to him, "I have a sever cough and runny noise. Make dua that I become well." He made the dua at night. In the morning he asked him, "has my dua been accepted or not?" from the incident of Hazrat Ya'qoub (Alaihis Salaam) we learn the lesson that we should continue making dua, we should not be hasty. Remain on the

path of the Ambiya (Alaihimus Salaam), do not worry about anyone. Dua is not void of benefit. If it seems that acceptance is taking a while, then understand that one's dua has been accepted, however its manifestation is at times delayed. Allah Ta'ala wants the person, who He loves to plead before Him, a few more days. He should remain at His thresh-hold for a few more days. Allah Ta'ala immediately accepts but manifests its effects after a while so that His servant can humble himself even more for some days. Allah Ta'ala says, "He is becoming Mine. He is calling out to Me. I love his supplications. If I quickly accept it, he will run away. Khawajah Saheb (Rahmatullah Alaihe) has stated

امید نہ بر آنا، امید بر آنا ہے

اک عرضِ مسلسل کا کیا خوب بہانہ ہے

This means that Allah Ta'ala desires that His servant should continue beseeching and supplicating for many days, he should continue deriving pleasure from his invocations. Maulana Rumi (Rahmatullah Alaihe) said, "When a servant says, "O Allah! - Then Allah Ta'ala becomes very happy. He says,


خش ہمی آید مرا آوازِ اُو

واں خدایا گفتن و آں رازِ اُو

I am extremely delighted with the voice of My servant when he calls out "O Allah, O my Sustainer." I then love when he presents his needs and requests to Me. I become extremely pleased at this action of My servant."

Therefore, if the acceptance of one's duas are delayed, then understand that your dua has been accepted, however Allah Ta'ala is not manifesting it now. Allah Ta'ala is extremely delighted with our silent whispers and duas, and we are becoming extremely happy through the pleasure of asking Him. Maulana Rumi (Rahmatullah Alaihe) said,

از دعا نبود مرادِ عاشقاں

"What is the purpose and objective when the lovers of Allah Ta'ala make dua?

We desire that our objectives must be fulfilled quickly, but what is the aim of the lover of Allah Ta'ala when he makes dua?

جز سخن گفتن باآں شیریں دہاں

"The aim of the lover is nothing else but to converse with his True Beloved for some time and to attain the enjoyment of his dua.

He said, "If you are unsuccessful in seeing the fruits of your dua and your objective is not achieved then understand that Allah Ta'ala tests His servants and perfects their love for Him. That person whose every dua is accepted, whose every desire is fulfilled cannot be a perfect lover of Allah Ta'ala. For the perfection of love, being unsuccessful is necessary. The following is the poem of Maulana Shah Muhammad Ahmad Saheb (Rahmatullah Alaihe),

ہوتی نہ یوں تکمیلِ محبّت اپنی تمنّا ہوتی جو پوری

"Love will not reach perfection
If every desire of ours is fulfilled.

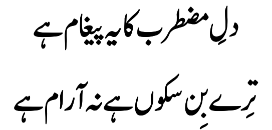
Our buzurgs have stated that one should remain restless in the remembrance of Allah Ta'ala. This is hayat (life). A long ago, when I went to the majlis of Maulana Shah Muhammad Ahmad Saheb (Rahmatullah Alaihe) for the first time, he was melodiously reciting this poem. Hazrat's voice was beautiful. I was quite young at that time. I was studying in medical college. What can I say about the enjoyment felt there. Great Ulama were sitting at his feet deriving great pleasure, and learning the love of Allah Ta'ala. On my first meeting with him, Hazrat was reciting this poem to the Ulama,

نہ جانے کیا سے کیا ہو جائے میں کچھ کہہ نہیں سکتا

جو دستار فضیلت گم ہو دستار محبت میں

"You do not know what will happen, I am not saying anything, to that person whose turban of knowledge is lost in the turban of love."

Then he recited the following poem that without Allah Ta'ala, what is life? He said,



"This is the message of a restless heart
Without You there is no peace and comfort.

تڑپنے سے مجھ کو فقط کام ہے

یہی بس محبت کا انعام ہے

My only aim is to be restless
This is the reward of love.

جو آغاز میں فکرِ انجام ہے

ترا عشق شاید ابھی خام ہے

If one has concern for the ending from the beginning,
His love perhaps is still incomplete."

In other words, without remembering Allah Ta'ala, one can achieve tranquility and rest- this is not love.

He also said,

لطف جنت کا تڑپنے میں جسے ملتا نہ ہو

"The lovers of this world have to undergo great difficulties and hardships in their restlessness and agitation. Their lives are embodiment of the punishment of Hell. However, the one agitated and restless in the love of Allah Ta'ala, the rains of tranquility rains on his heart. Therefore, he said,

لطف جنت کا تڑپنے میں جسے ملتا نہ ہو

وہ کسی کا ہو تو ہو لیکن ترا بسمل نہیں

Whoever does not perceive the enjoyment of Jannah in being restless for Him, he is not a lover of Allah Ta'ala. He is a lover of someone else.

Perhaps he is the lover of some corpse which will die, rot and decompose one day and which presently defecates and

urinates. Otherwise, there is so much of enjoyment in the remembrance of Allah Ta'ala. He also said,

قیس بیچارہ رموزِ عشق سے تھا بے خبر

ورنہ ان کی راہ میں ناقہ نہیں، محمل نہیں

"Poor Qais was unaware of the secrets of love otherwise,
In His path there is no need for a camel or a carriage."

Qais was the name of Majnoon. Sitting on his camel, he was traversing the path to Layla. However, to traverse the path to Allah Ta'ala, there is no need for any camel. The body of an Arif (one who has recognized Allah Ta'ala) is on the ground, but he is flying all the time to the Divine Throne by the wings of the heart. In the remembrance of Allah Ta'ala, his cries are reaching the Divine Throne. I remember one of my poems,

مرا پیام کہہ دیا جا کے مکاں سے لامکاں

اے میری آہِ بے نوا، تُو نے کمال کر دیا

The Dua which was revealed For Seeking Forgiveness for Hazrat Yusuf's (Alaihis Salaam) Brothers

My friends! I was saying that Hazrat Ya'qoub (Alaihis Salaam) made dua for 20 years to Allah Ta'ala to forgive his sons. Since they were after all his children, he made dua with great feeling and love. "O Allah! My son Yusuf (Alaihis Salaam) has forgiven his brothers who oppressed him. You also forgive them. Send down revelation to this effect so that I can place my

children in ease. My children have this fear that you should not apprehend them on the plains of resurrection.

In tafsir, Ruhul Ma'aani, in the commentary of Surah Yusuf, Allamah Alusi As-Sayyed Mahmood Baghdadi (Rahmatullah Alaihe) states, "after twenty years, Hazrat Jibrail (Alaihis Salaam) descended and said, "your dua has been accepted. Allah Ta'ala has forgiven the brothers of Yusuf (Alaihis Salaam) who had oppressed him." Then Hazrat Jibrail (Alaihis Salaam) said to Hazrat Ya'qoub (Alaihis Salaam), "come forward".

فَقَامَ الشَّيْخُ فَاسْتَقْبَلَ الْقِبْلَةَ وَقَامَ يُوسُفُ عَلَيْهِ السَّلَامُ خَلْفَهٗ وَقَامُوْا

خَلْفَهُمَا

"Hazrat Ya'qoub (Alaihis Salaam) stood up and faced the direction of the Qiblah. Hazrat Yusuf (Alaihis Salaam) stood behind him, and all the brothers stood behind them."

Then Hazrat Jibrail (Alaihis Salaam) taught him the following dua which he had brought from the heavens:

يَا رَجَاءَ الْمُؤْمِنِيْنَ لَا تَقْطَعْ رَجَاءَنَا

"O the Hope of the believers! Do not break our hopes! You alone are our final hope. You are our final refuge."

Finally, man has to run to Allah Ta'ala alone. Even after sinning, man has to return to Allah Ta'ala crying, "O Allah, save me."


يَا غِيَاثَ الْمُؤْمِنِيْنَ اَغِثْنَا

O the Hearer of the believer's supplications! Listen to our supplication

يَا مُعِيْنَ الْمُؤْمِنِيْنَ اَعِنَّا

O the Assistant of the believers, assist us

يَا مُحِبَّ التَّوَّابِيْنَ تُبْ عَلَيْنَا

O the Being who loves repenters! Accept our repentance

Because Hazrat Yusuf's (Alaihis Salaam) brothers had sought forgiveness, they immediately received the news through Hazrat Jibrail (Alaihis Salaam) that all had been forgiven.

The Curse of Rasulullah (Sallellaho Alaihe Wasallam) for One Disobedient to His Parents

Now I will mention the Hadith of Hazrat Abu Hurairah (Radhiallaho Anho) which I wished to narrate. Rasulullah (Sallellaho Alaihe Wasallam) said thrice, "May he be destroyed, may he be destroyed, may he be destroyed!" the Sahabah (Radhiallaho Anhum) enquired, "O Rasulullah (Sallellaho Alaihe Wasallam), who? Rasulullah (Sallellaho Alaihe Wasallam) replied, "The person who finds one or both of his parents in old age, and he does not enter Jannah by pleasing and serving them. Such a person is in destruction."

The Honor and Rights of Parents

Previous Friday, I had mentioned the rights of the son and daughter-in-law. Some mothers were also waiting for their rights to be mentioned. Therefore, today I am narrating this

Hadith that even if your parents oppress you, then too it is not permissible to be disrespectable and to be insolent to them. A Sahabi asked Rasulullah (Sallellaho Alaihe Wasallam), "even if one's parents oppress us, should we still be good to them?" Rasulullah (Sallellaho Alaihe Wasallam) replied, "Yes, even if they oppress him, even if they oppress him, even if they oppress him."

This teaches us that due to old age, if parent's tolerance becomes less, their mind and heart becomes weak, and they oppress their children and exceed the limits, then the children should bear patiently their excesses. When parents become old, they become weak and feeble like children. Like small children, their hearts and minds become weak, therefore if they err and reprimand for no reason, then bear this patiently. When one's elders become angry, then the juniors should keep consideration of their elders. The mother-in-law is older than her daughter-in-law, then she should please her mother-in-law. If she wants to be honored by her daughter-in-law, then today she should honor her mother-in-law. If a son wants to derive comfort from his children, then let him respect and honor his parents today. Today, his children, daughter-in-law and son-in-law will bear his naaz (airs) and will respect and honor him.

The Punishment for Causing Distress to One's Parents

My Shaikh, Hazrat Maulana Shah Abdul Ghani Saheb Phulpuri (Rahmatullah Alaihe) said, "A person placed a rope around his father's neck and dragged him till he reached a sugar-cane plantation. The father said to his son, "Do not drag me any further, otherwise you will be an oppressor." The son

said, "Father, was this dragging of forty or fifty steps from the house-door till here not oppression?" He replied, "No, because I dragged your grandfather i.e. my father till here." A Hadith states that the punishment of other sins will be meted out in the hereafter. However, the punishment for distressing one's parents will be meted out in this world. Whoever causes harm to his parents, his death will not come until he tastes the punishment for his actions. Therefore, one should be tolerant in his dealings with them. One should continue consulting. If any excesses occur from their side, then keeping in mind their age, overlook them. This is just like when a small child errs. People say, "He is still a small child." Similarly, when one's parents become old, their minds become weak. There is an incident of a hindu banya. He once sat in the courtyard of his house with his son in his lap. A crow perched itself on a nearby wall. The child asked his father, "What is this?" He answered, "This is a crow." The child continued asking and he continued answering. This happened one hundred times. The banya said to his munshi (clerk) to note it down in his diary. When he had grown old, one day a crow came and perched itself on the wall. He asked his son, "O my son, what is that?" the son answered, "A crow." He repeated the question a number of times. After answering thrice, on the forth occasion the son retorted, "don't chatter so much. Listen properly. What are you repeating? I have already answered you thrice." The father asked for his diary and showed his son, "when you were small, you asked me the same question 100 times and I answered 100 times. Now you have become upset after answering thrice." If one's children are not religious-minded, then service to their parents will seem burdensome. Friends! If any person distresses his parents, his death will not come until he tastes its punishment. These are the worst of habit. Rasulullah (Sallellaho Alaihe Wasallam)

said, “By repenting, Allah Ta'ala will forgive all his sins however he well not forgive disobedience to one’s parents. Before death, Allah Ta'ala will send down His punishment on that person. He will not live peaceful. He will always be involved in some calamity or the other. In Bombay, I met one Maulawi Saheb. He was wearing a long kurta and a round topi. He was beyat to Hazrat Maulana Abdul Ghani Phulpuri (Rahmatullah Alaihe). He was particular in tahajjud. However once due to his wife, he said something undesirable to his mother. His mother cursed him, “May Allah Ta'ala make it such that you become a leper. I personally saw the effects of leprosy on his hand. He was just about twenty or twenty-five years old. He showed me that his finger was rotting and withering away. I asked him, “How did you become like this? He answered, “This is due to the curse of my mother.”

One Sahabi was on the verge of death. People urged him to recite the Kalimah. However, he could not recite it. Rasulullah (Sallellaho Alaihe Wasallam) called for his mother. When she arrived, Rasulullah (Sallellaho Alaihe Wasallam) asked, “would you like that your son burns in the fire?” she answered in the negative, Rasulullah (Sallellaho Alaihe Wasallam) then remarked, “Then quickly forgive him. As soon as she had done so this Sahabi recited the Kalimah and his soul departed.

The Method of Being Included Amongst Obedient Children on the Days of Judgment

Shaikh ul Hadith (Rahmatullah Alaihe) has written that if one’s parents have passed away whilst they were upset with him, then what should he do to please them? Listen to the formula. Rasulullah (Sallellaho Alaihe Wasallam) said,

"Whoever's parents have passed away and they had caused difficulty to them, but were guided thereafter, then these disobedient children should make dua of forgiveness on behalf of their parents. Seek forgiveness from Allah Ta'ala and continue sending them the reward of your optional acts of worship. They should give charity, recite the Qur'an and thereafter convey the rewards to them. On the Day of Judgment, Allah Ta'ala will record them as obedient children. This Hadith is being presented to you so that none of you become despondent. It is possible that such a person is present in this gathering who has shown disrespect to his parents and they left the world displeased with him. He can compensate for this. For the remainder of his life, he should continue conveying rewards to them by means of optional worship and charity. On the Day of Judgment, Allah Ta'ala will forgive him and record him amongst the obedient children. Subhanallah! How much is not Allah Ta'ala's mercy that He does not keep His servant despondent in any condition.

The Reward of Gazing at One's Parents with Mercy

Rasulullah (Sallellaho Alaihe Wasallam) said, "Those pious children who look at their parents with the gaze of mercy, Allah Ta'ala will write for them the reward of an accepted Hajj for every gaze," Here the restriction 'pious' has been added. At least this person should be fulfilling the Fardh, Wajib and Sunnate Mu'akkadah, and should be abstaining from sins. If such pious children look at their parents with mercy, they will be granted the reward of an accepted Hajj on every glance. However, they will gain the reward of a Nafl Hajj, not a Fardh one. It should not be that thousands of rupees are

gathered in the safe, and a person looks at his parents with mercy and then thinks that his Fardh Hajj has been completed. The Fardh Hajj will only take place by presenting yourself in the Haram. Remember the condition for receiving the reward of a Hajj by looking at one's parents is that one must be pious. It should not be that there is no Salaah, no fasting and one is involved drinking. He then goes and looks at his parents with the gaze of mercy, and then thinks that he has attained the reward of a Nafl Hajj. To be pious is a prerequisite. The Sahabah (Radhiallaho Anhum) asked, "If this person looks 100 times with mercy, will he earn so much reward?" That is, will he gain the rewards of one hundred Hajj." Rasulullah (Sallellaho Alaihe Wasallam) answered with two words اللہ اَکْبَرُ وَاَطْهَرُ Allah Ta'ala possesses a greater quality of mercy than the mercy you possess- اَکْبَرُ refers to the mercy that if you look one hundred times, He will grant the reward of 100 accepted Nafl Hajj. By the اَطْهَرُ Rasulullah (Sallellaho Alaihe Wasallam) showed the pureness of Allah Ta'ala that Allah Ta'ala is free from every fault. If someone thinks that perhaps Allah Ta'ala will get tired of giving so much reward or some decrease will be found in His reserves so he should realize that Allah Ta'ala is pure from all shortcomings. He neither gets tired, nor is there any decrease in His treasures. He is not deficient in giving reward.

Consult With the Ulama Regarding the Fulfillment of Rights

Rasulullah (Sallellaho Alaihe Wasallam) said, "The person who serves his mother, then paradise is beneath her

feet." Never hurt the heart of your mother in the matter of your wife. Consult with some Allahwala in this regard. Explain with compassion to your wife that her daughter-in-law is to come. However, continue fulfilling the rights due to your wife. It should not be that in fulfilling the right of your mother, you abstain from fulfilling your wife's rights. Continue asking the Ulama concerning the rights of both, your mother and wife. Make an effort to please both. Fulfill the rights of both. In solitude, meet me or any other person whom Allah Ta'ala granted the good fortune of serving buzurgs and consult. If there are any differences amongst mother and son, then call some Alim so that he could judge. There is no shortage of Ulama who will give you time for Allah's pleasure. Explain your condition to them. Inshallah, by consulting with them, great evils will be removed. Allah Ta'ala has placed great blessings in consultation. Whenever any matte occurs, then consult with the buzurgs.

Dua

Now let us make dua! O Allah, let mother-in-law regard their daughter-in-law as daughters, and let daughter-in-law regard their mother-in-law as mothers. Let sons realize the weakness and difficulties of their parents. Grant sons and daughter-in-laws the ability to serve and honor their parents so that their children and daughter-in-law serve, honor and grant them comfort. We say that one should honor and respect his elders to attain Allah's pleasure. A Hadith Sharif states, "Whoever respects his elders, Allah Ta'ala will make his juniors respect him and if any person is disrespectful to his elders, then as a punishment, his juniors will be disrespectable to him." May Allah Ta'ala save us from the evils of our Nafs, grant us an

Allahwali life and extricate us from the servitude of Nafs and Shaytaan. O our Sustainer! You have referred to us as Faqirs (beggars) in the Qur'an and you have granted us our hands in the shape of a begging bowl. Thus making us a pauper of Your threshold. Therefore, we are spreading out Your given-bowls in front of You so that You grant all of us an life of piety. Grant us the love of Your friends and save us from the ways of Your disobedient servants. Keep our hearts and minds pure from the filthy thoughts, worries and concerns of sinners. O Allah! Make our hearts detest that which You dislike, and grant us those things which You are pleased with. Grant all of us the success of both worlds. May Allah Ta'ala grant those of us here who are sick a complete and quick recovery and may he fulfill all the permissible needs of those present. Remove the worry of those for whom no proposal has come for their daughters, as well as any other type of problems and sorrows. O Allah! Let us all reach the final stage of the Auliyaa-e-Siddiqueen. O our Sustainer! Do not manifest our sins to the creation. O Allah! Whatever goodness Rasulullah (Sallellaho Alaihe Wasallam) asked in his whole life, grant all that goodness to us , and from whichever evils Rasulullah (Sallellaho Alaihe Wasallam) sought protection, O Allah , you grant us protection from all those evil. Ameen

Make dua that Allah Ta'ala accepts whatever I have said (through His mercy). There are people from different cities, tribes and different languages in this gathering. A Hadith states that on the Day of Judgment a member (pulpit) of light will be placed for such people who gather to take the name of Allah Ta'ala. O Allah! People of different nationalities and languages have gathered on Your Name. This gathering is only because of having one Kalimah. Accept this gathering through Your mercy

and make all of us Your accepted servants. Guide all of us by attracting us towards You.

O Allah! We are not having success in saving ourselves from Nafs and Shaytaan. Extend the hand of Your mercy towards us and attract us to Your Being. Make all of us only Yours.

O Allah! By the blessings of Your mercy,make all of us Your accepted and beloved one. (Hazrat)Akhtar seeks Your protection from remaining in Your disobedience for even one second, for himself and his friends. O Allah! Leave alone sinning, for a believer to pass even one second in Your anger and disobedience, there can be no greater loss and unblessed time in this world. O Allah! Hakeem ul Ummah said that the most wretched moment for a believer is the time in which he is involved in a sin. Akhtar beseeches You to grant all of us Your special protection and grace and grant us the ability to repent from all sins. Grant us a life of piety and obedience so that You are pleased with us. Remove Your anger and displeasure from us. O Allah! Become happy and pleased with us due to Your mercy and kindness. Remove Your anger forever form us. Grant us a noble death, grant us forgiveness without reckoning on the plains of resurrection, and gather all of us in Jannah as You have gathered us here. Make Karachi a city of safety grant it every form of mercy and safety. Grant safety and well-being in both worlds to Pakistan, the Islamic countries and wherever Muslims reside. Grant us safety and protection from every form of oppression. Correct our wrongdoings. Even though we are liable for punishment, bestow Your graces on us unworthy one's through Your mercy and due to Your kindness. O Allah, save all the Muslims of the world from those things which displease You and grant them well-being in both the world. O Allah! Whatever we could not ask due to shortage of time,

through Your mercy grant us in great abundance without asking. Pour upon us the oceans of Your mercy and kindness. Grant us the ability to be grateful to You for Your favors upon us and purify all of us from ujub (vanity) pride and all other evil diseases.

One important advice

Finally, listen to one important point. If you want the enjoyment of Jannah in this very world, then learn to live and die on Allah's pleasure. Follow that which pleases Allah Ta'ala, leave that which pleases you. The one who breaks the desires of his heart for Allah's command, who does not fulfill those desires which displeases Allah Ta'ala, then edifice of his heart will become smithereens. Ultimately, Allah Ta'ala will send building material from the unseen realm of his heart. He will rebuild his heart will the sweetness of His love, with His anwaar (effulgence) and the Divine radiances. Now you judge for yourself, how valuable will that heart be in which descends the radiances of Divine Closeness. Therefore, blessed is that sand which scarifies itself for Allah's pleasure. There can be no more blessed person who lives and dies in seeking His pleasures

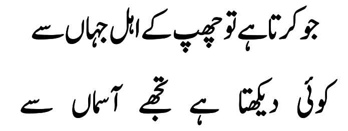
Therefore, I say to my friends, be courageous, Allah Ta'ala has granted all of us courage but we do not use it. If we had no courage, then where does it come when there is any worldly fear? An example of this is a person who is impotent. If you give him hundred thousand lashes, will he be able to have intercourse? Similarly, a person is dying of typhoid. He has no strength in him. If he is beaten and forced to wrestle, will he be able to fight? However, one person abstains from sins for fear of being beaten but when there is no fear of being lashed, he

commits sins secretly. This person is a very big criminal in the sight of Allah Ta'ala, because he abstains due to worldly fears, but does not abstain for fear of Allah Ta'ala. Therefore, perform two rakaats Salaah and make this dua. "O Allah, let not a single breath of ours pass in Your disobedience. There can be no unblessed and more evil moment than that which is passed in Your displeasure. There is no other Allah besides You. We are millions of servants, one better than the other but where will we get an Allah like You. Allah Ta'ala does not need us; we are in need of Him. Therefore, make effort and do not even go close to those avenues which will distance a person away from Allah Ta'ala. Make dua and cry. By crying, ones needs will be fulfilled, but one has to muster courage also. When Zulaikha invited Hazrat Yusuf (Alaihis Salaam) to commit sin, he did not fall into Sajdah (prostration) and make dua but he ran away from that place. He absconded. See Rasulullah (Sallellaho Alaihe Wasallam) has taught us to run away from such places. When zulaikha said "I am speaking to you , why are you not listening to me i.e. why are you not committing the act of intercourse with me, Hazrat Yusuf (Alaihis Salaam) said"

قال معاذ الله I fear Allah, I thus seek His protection saying **معاذ الله**,

he ran away. Therefore, it is Wajib, rather it is fardh ayn (compulsory) to run away from immoral and evil environment. When Rasulullah (Sallellaho Alaihe Wasallam) passed by an area upon which divine punishment had descended, he covered his blessed face, and passed through crying. He ordered those who had used the water of this place and mixed it with dough to throw it away. Rasulullah (Sallellaho Alaihe Wasallam) said, "Pass through here crying. Do not even look at this place. The effects of punishment are here." Today, the dens of vice and sin, the cinema halls are no less than the lands of

chastisement. If you were to pass these places, then cover your face and go through seeking forgiveness. By Allah Ta'ala’s disobedience, one may attain something of the world. You might say, “In this world I might get some comfort for a few days. However, by his disobedience, the tranquility of this world is also snatched away. By the first gaze, from the commencement of majazi (figurative) love, commences one’s life of restlessness. The beginning point of disobedience is the beginning point of sorrow and worry. As one’ disobedience increases, one’s sorrow and restlessness increases. Therefore Hakeem ul Ummat (Rahmatullah Alaihe) said, “The friends of Allah Ta'ala have no sorrow besides one and that is we should not commit any sin.” This concern is the concern of the Auliyaa. Whoever has this concern that he should not commit any error and he should not commit any sin, then he has attained the concern of Allah Ta’ala‘s friends. This concern is not given to enemies. This concern is not given to disbelievers. Allah Ta’ala grants this concern to His friends. They have this concern at every moment that I should not be in His disobedience for even one second. There is no greater loss, harm and misfortune than spending one breathe in Allah Ta’ala’s disobedience. Strengthen this thought in your heart that Allah Ta'ala is watching me at every moment. When a person looks at any woman with an evil eye, realize that on your gaze is the gaze of some other Being.



“Whatever you do in solitude from the worldly people some Being is watching you from the heavens.”

See, on your gaze is the gaze of someone else. Why are you unmindful of this gaze, which is not even dependant on eyes. He sees every atom in the universe. You see with your two limited eyes, He sees you with His unlimited and countless gazes. Undoubtedly, it is Allah Ta'ala's forbearance by which man is being saved. Otherwise, great, great people (due to disobedience) would be engulfed in His punishment if He had not bestowed His graces on His servants due to His kindness. He knows everything yet He forgives.

اَللّٰهُمَّ لَا تُخْزِنِيْ فَاِنَّكَ بِيْ عَالِمٌ وَلَا تُعَذِّبْنِيْ فَاِنَّكَ عَلَيَّ قَادِرٌ

"O Allah! Do not disgrace me, because You have full knowledge my sins, and do not punish me because You have complete power over me."

Whenever You wish, You can make our kidneys fail. Then we will see who will commit sins. Fear Allah Ta'ala. Whoever lives fearing Allah Ta'ala, will begin to attain the enjoyment of Jannah in this worldly life. Allah is Allah. He is the Creator of Paradise. When He enters the heart of any person, He brings Jannah also. When the elephant-rider comes then does the elephant come with him or not? In whichever heart Allah Ta'ala comes, He brings with Him His Jannah also. However, people are unaware of this reality. If this reality is exposed, no one would commit any sins. Water comes into the mouths of those youngsters who have not tasted the enjoyment of Allah Ta'ala's closeness upon seeing any form of sin. They say, "Oh, Oh. What a beauty." They do this because they see that everyone is admiring these beautiful women. Ah! Leave all, and walk on the path of Allah Ta'ala, walk on the path of the Ambiya

(Alaihimus Salaam). If one does not get more enjoyment than the whole universe, then tell me. Those involved with beautiful women, those who watch T.V. and go to the cinema, there is no one being punished more than them. Whoever has come out of the maze of sins and come onto this side ask them. Alternatively, ask those who sometimes involve themselves in sins and at times take the name of Allah Ta'ala and repent. Measure the time when you are sinning and when you repent, you will find a difference of Jannah (Paradise) and Jahannum (Hell)

The following is taken from the book "Solutions to Spiritual Maladies for the Lovers of Allah Ta'ala" by Shaikh-ul-Arab Wal Ajam Arifbillah Hazrat Aqdas Maulana Shah Hakeem Muhammad Akhtar Sb. (Damat Barakaatuhum)

Condition

Hadrat, I have fallen completely in a pit and cannot see anyone coming to pick me up. It seems that even my Allâh is displeased with me. Hadrat, tell me what to do? Remove me from this pit of destruction. If I die in this condition, where will I get refuge from when the Being who provides refuge is displeased with me? Hadrat, what should I do? How can I free myself from the nafs? How can I please Allâh Ta'ala? What should I do? Tell me, Hadrat, I am in total loss.

Answer

It is not difficult to please Allâh Ta'ala. Make a firm intention of giving up sins and strive to save yourself from sins just as one strives to save one's self from a snake. If you still commit a mistake, seek forgiveness immediately – Allâh Ta'ala

forgives immediately. We can get tired of sinning but He does not get tired of forgiving. This path is one of having total trust in one's shaikh. The duty of the *tâlib* (the one seeking Allâh Ta'ala) is to inform his shaikh, the job of the shaikh is to diagnose [the illness], the person who closes his eyes and listens to the diagnosis and prescription of the shaikh will be successful. If not, the person who wants to be a patient and a doctor at the same time will be a failure.

Therefore, after learning of your condition, the decision of your *murabbî* (spiritual guide) is this: Satan wants to make you despondent. You are most certainly not far from Allâh Ta'ala. Allâh forbid, if He was displeased with you, you would not have been remorseful nor ashamed. التوبة هي الندامة – repentance entails remorse. Understand this well: it is not evil for evil thoughts to come to a person, but it is evil to bring such thoughts. When such thoughts come to you, do not occupy yourself with them nor try to chase them away. Instead, occupy yourself in some lawful task. However, it is extremely essential to stay distant from the causes of sins. Whatever steps you have to adopt for this are also essential, even if it means leaving the madrasah. Do not leave your house without a *mahram*. It is necessary to repent from sins but to be so fearful of them that one becomes despondent – this is the trick of Satan. The doors of repentance are open. We are not Prophets who are *ma'sûm* (divinely protected from sin). Instead, we are *ummatîs* (followers of the Prophet (Sallellaho alaihe wasallam). If – Allâh Ta'ala forbid – we commit sins, we will seek forgiveness and remain lying at the door of Allâh Ta'ala. Allâh Ta'ala is the most Merciful of those who show mercy. He will forgive us immediately. This is not the path of despondency. Thousands

of suns of hope are shining here. Repent and have full conviction that Allâh Ta'ala is the most Merciful of those who show mercy and that He forgives immediately. Constantly make *murâqabah* that Allâh Ta'ala is very pleased with you. Make a firm resolution to remain on *taqwâ* for the future and never be despondent. Satan causes a person to become despondent and takes him far away from Allâh Ta'ala.

Condition

I am teaching in a Madrassa. From among the students who are memorizing the Qur'an, there is one who is very intelligent and well-mannered. At seeing his intelligence and behavior, I was initially inclined towards him. He used to attend to me as well. This [inclination] gradually turned into love and now my heart is always thinking about him. I am greatly stressed. Evil thoughts also come occasionally into my *Nafs*. I come now and again to your place. I tried to solve my problem myself but have been unsuccessful. I have imposed a fine of four rakaats Salaah and five rupees for each time that I look at him. I still look and the *Nafs* tells me that it was a sudden look. Make special *dua'a* for me and kindly inform me as to what procedure I should follow. I have reached the stage where I am telling myself that I should leave teaching. What should I do? Please tell me.

Answer

Sever all relations with him. Do not look at him, do not accept any service from him, do not speak to him, and do not let him sit in front of you. Make him sit to the right or left. Do not teach him his lesson separately, do not put right your appearance to please him, do not laugh and joke with him, and do not talk

about him or praise him before anyone. If you are still unable to completely safeguard your eyes, stop teaching him. The fundamental point is that it is not appropriate for those who are inclined to boys to undertake the job of teaching. This is especially so when a person committed a sin even once with a boy, then it is not permissible for him to teach for the rest of his life. If not, he will fall into the sin again. It is better to serve as an imam [in a Masjid]. If one cannot do that, it is better for him to sell vegetables than to use teaching as an excuse to fall into the disobedience of Allah Ta'ala and thereby be disgraced in this world and in the Hereafter.